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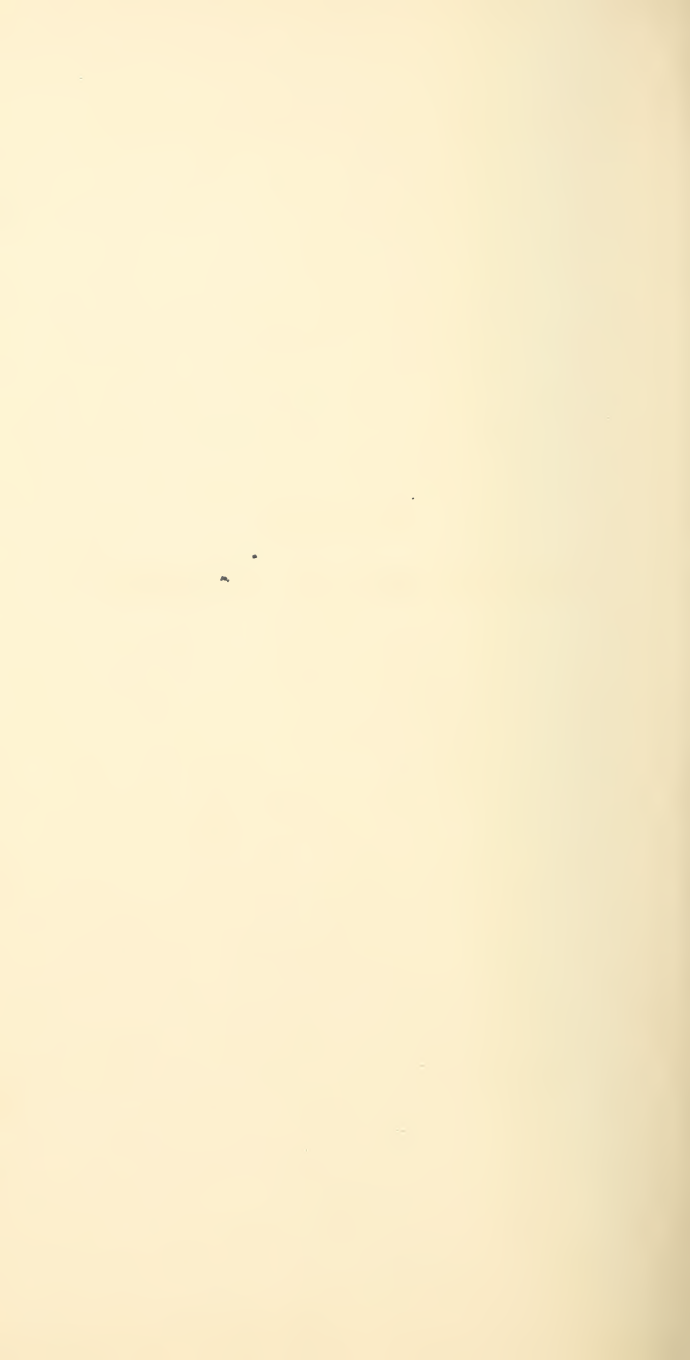
CLUB
PAPERS

SOME
RELIGIOUS
VIEWS

CHICAGO
LITERARY
CLUB



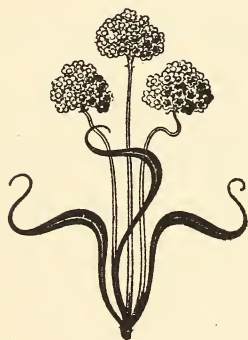




SOME
RELIGIOUS VIEWS

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FOUR PAPERS
READ BEFORE THE
CHICAGO LITERARY CLUB
MONDAY EVENING
DECEMBER 5, 1904



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INTRODUCTORY REMARKS



FREDERIC WOODMAN ROOT



INTRODUCTORY REMARKS



XCEPT in cases where self-interest disturbs the equilibrium of a man's judgment, it is hard to see how one of ordinary intelligence can express himself intol-erantly of the religious be-liefs of another when these are honestly held and uprightly lived.

If I condemn you for such beliefs, I say to you practically this: "Your mental and moral development are very immature as compared with mine; your intelligence is less than mine, your capacity smaller, your fiber coarser, and your aims lower. It is your evident and unquestionable duty to recognize my superior judgment regarding your ideals and associations."

In view of what is generally known of the miracles of creation, the marvels of mind, of immensity, infinity, eternity, of

the infinitesimal part that individual man plays in it all, and the impossibility of his grasping the whole of Truth, it is incredible that one man can openly assume that attitude toward another, even though in his heart he believes himself entitled to do so.

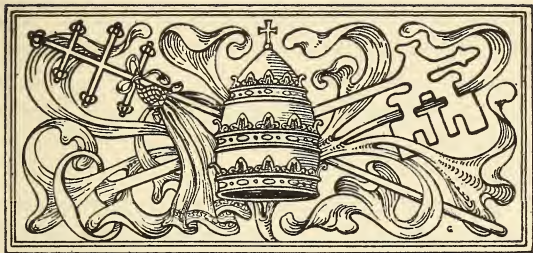
Of course we may hold loyally to our ideas of truth, and if these seem especially luminous to us we may endeavor, considerably, to throw light on the pathway of others who hold divergent views.

And there are widely divergent views upon the subject before us this evening. Hall Caine, in the Sunday Tribune, says that God uses sin to further his ends; also that suffering is a good thing; as without it certain virtues could not appear; and that suffering must always endure as a strengthener of the spiritual fiber.

Parson Charles Wagner is more comforting; he says: "The most ingenuous hope is nearer the truth than the most rational despair." Views from other sources are now in order; and I have the pleasure of introducing four of our members who are to present some of these.

A CATHOLIC'S CONTRIBUTION

EDWARD OSGOOD BROWN



A CATHOLIC'S CONTRIBUTION



Y proper part in the entertainment to-night baffles and embarrasses me. I told the Committee that my friends in the Club might well with surprise exclaim, when I opened my mouth on the subject assigned, "Is Saul also among the prophets?"

But I am in a worse situation than Saul. If I remember aright, the Son of Kish—unlikely as his friends thought his prophesying to be—had been, without their knowledge, anointed and inspired to that very end before they marveled at his company.

But no coal from the altar has touched my lips, and no chrism, to bring me the grace I need for this undertaking, has been poured upon my head. I am at sea—rudderless and compassless. I did not know when I was asked, I did not know when I

accepted, and I do not know now, what was or is expected of me in the way of "Some Religious Views"; but I was convinced then, and I am still more certain now, that some things that may have been expected of me I cannot do.

I do not believe that it would be interesting to you for me to tell the story of my own religious convictions or of the change in them in my early youth. But even if such an account would be interesting, and even if to obtain it were the purpose with which I was asked to participate to-night, it would not be possible for me to give it. For the very many years that I have been anchored in the faith of Mother Church—Holy, Roman, Catholic, and Apostolic—theological speculations have ceased to occupy me, albeit that which the term religion seems to me to cover has been ever widening. At the best I always had in my makeup what I suppose some of my earlier religious teachers would have called a *mauvais honte*, which closed my mouth in any public place on the subjects which in all right reason, I am willing to concede, might be supposed to be the most important and the most desirable of all subjects to talk about. In my very salad days I used, perhaps, to be rather fond of polemical or controversial conversation, but even then I felt no inclination toward really religious or true theological discussion. Like

the reserved scholar attacked by over-zealous missionary endeavor, I had "no religion to speak of."

And yet it was, I am sure, because I happened to be one of the very small Roman Catholic contingent in our membership, that I was asked to take part in this after-dinner symposium on this very serious subject, and therefore, if I would, in some manner, justify the action of the amiable Committeemen who thanked me cordially for accepting the duty, and sternly refused to release me when I grew panic-stricken, I must connect what I have to say with the Roman Catholic Church and the Roman Catholic faith.

Under the mental conditions which I have indicated, I do not think I can do better, in the few minutes which are allotted to me, than to try to tell you why I can say, like the greatest of the monks of modern times, the Dominican, Lacordaire, with all my heart, and with no feeling of inconsistency, "I hope to die a penitent Catholic and an impenitent Liberal."

I am a Catholic and I am a Liberal. But do not misunderstand me—I am not a Liberal Catholic, but a Catholic Liberal. The distinction may seem nothing to you, but the connotations which spoken and written use have put upon the phrases make it mean much to those of us who, radical though we may be in our ideas of

human policies, and reformers, if you please, even of things ecclesiastical on their human side, yet believe thoroughly and with unreserved interior submission, in what Newman calls "the objectivity of revelation," and have reached habitual moral certainty in the doctrines which express the mind of the Catholic Church on its purely supernatural side.

I seem to myself now to be slipping toward that thin theological ice I am so anxious to avoid, and yet I must venture a little farther in order to make my own position clear, and with certainty to avoid the discussion which I might otherwise seem almost to invite, but which in reality I desire most earnestly to shun.

As to the next dangerous spot on that thin ice that, like the skillful and daring skater, I would fly swiftly over that I may not break through to my bitter discomfiture, I want to borrow a figure which much impressed me in an eloquent sermon I heard at the funeral of my friend Judge Moran, and which in that sermon the preacher applied to the robust and unwavering faith of that eminently clear-minded and logical reasoner.

"We see," said the preacher, in substance, on that occasion, "many a great and beautiful cathedral, built in ages long ago, in which there are gargoyles and cornices, angles and abutments, which seem

to us, so far as we consider or discuss them with ourselves at all, monstrous, useless, and ugly; but with those details and the revolt that, when viewed singly, they excite in our twentieth-century taste and judgment, we trouble our heads but little. The grand church is there, towering into the heavens, a miracle of strength and beauty, its foundations deep down on everlasting rock, in its completeness compelling admiration and reverence." And such to us is the grand system of religion and morality, comprised in the teaching and practice of the living church, the pillar and ground of the truth, the custodian of a divine and objective revelation once delivered to the saints. Neither here nor elsewhere can I ever be induced to engage with critics in any controversial defense of isolated practices, customs, or even detached articles of the generally received beliefs of Catholics. Mayhap I should not disagree with the critics at the end about some of them singly, but at the end we still should differ, for as to the whole body of the Catholic faith, they would be disbelievers, I a believer still.

And again—and this is the last thing in my "foreword," for so in these days we are told to call a preface—I speak always under correction; I represent with authority nobody here or elsewhere in my views; I am no theologian, and I disclaim, as

earnestly as I may, any representative capacity.

Now, the preface being over, I pass to the text, which I hope, against all the canons of consistent composition, to make scarcely longer than the preface.

It is only to emphasize two propositions which I am afraid may seem to most of you but paradoxes, but which I believe with all my heart to be true.

First: That in the true sense, and in her soul and inmost essence, the Roman Catholic Church is democratic; and, secondly, that she is tolerant.

It is because, to my mind, in this world honeycombed with unjust privilege and the cruelty of class power and oppression, the Catholic Church has been throughout her history, and still is, the great democracy of the ages, that she appeals to me most as the greatest of all powers that make for righteousness.

It was almost two thousand years ago that into a world then ruled by privilege and caste, a world in which the masses were in hopeless slavery, the founder of the Church was born in the household of an unlearned carpenter. Seeing the multitude, he had compassion on them, because they were distressed, and lying as sheep having no shepherd. He preached to them the Kingdom of Justice, denounced woe to the Pharisees and the lawyers who loaded

men with burdens that they could not bear, and touched not the packs themselves. He prophesied greater damnation to the Scribes who loved long robes and salutations in the market-place, the first chairs in the synagogues, and the chief rooms at feasts, but devoured widows' houses, feigning long prayers. He told the people to call none but God Father or Master, for they were all brethren. He made a whip of small cords, and drove the money-changers from the temple. He summed up his whole sublime social philosophy in the teaching, "Whatso ye would that men should do unto you, do ye even so unto them."

Is it a wonder that the multitude heard him gladly, or that the Pharisees declared that he seduced the common people, scornfully asking, "Is not this the carpenter's son? Who of the Pharisees or rulers have believed on him? But this multitude knoweth not the law and is accursed." What wonder that the privileged classes called him a disturber, an agitator, a demagogue, and a communist, and crucified him between two thieves?

Spread by fishermen and fugitives and slaves his doctrine went forth and destroyed the corrupted civilization it assailed. Against power and persecution it revolutionized the world.

The Church then founded has, as I

believe, in its heart and interior life, in the essence and basic characteristics of its teaching, been the great propounder, defender, and exemplar of democracy ever since. It and it alone has protected and preserved a doctrine which otherwise would have been trampled out of the hearts of all men—the doctrine of the common fatherhood of God, and the brotherhood of man!

It would be needless to remind me that many times in the history of the Catholic Church, privilege and caste have sought and have found consecration and support for years, and it may have been for centuries, from that Church which in infancy so fiercely assailed it. But note this thought! The Church claims primarily to deal with the spiritual and eternal—to interfere in temporal affairs only to defend the eternal truths often so intimately bound up with temporal development. But the divine tradition of which she claims to be the custodian and exponent, in so far as it finds expression in words and institutions, has necessarily to be clothed in forms and language borrowed from secular life. The Church has made use of such forms and language and of social forms and conventions in each age and generation, to express her mind to that age and generation. But because these forms and conventions have been accepted in ecclesiastical legislation and institutions at some past

time, the Church is not thereby irrevocably allied to them. Catholic tradition should not be so confounded with mere transient systems with which it has, through necessity or choice, in the past allied itself.

And however so allied, however slow to move toward that which the secular world may deem progress, at any given time, however cautious and conservative in so moving at all times, the Church may be, still it remains true, that the very forces which she may seem to be bending all her energies to repress, forces tending to true democracy, to equality of opportunity, and to the higher and nobler liberty of the individual soul, are but the natural and inevitable product of her unvaried spiritual teaching and sacraments. She preaches for all men the same Father, for all men the same hereafter, for all men the same code of morals and religious rites.

In her sacraments she shares all that she can give to the mightiest kings of Europe, with the humblest savage neophyte of the wilderness.

Not only does it seem to me that this doctrine of the common Fatherhood of God and the brotherhood of man, so insisted upon by the Catholic Church as a basic ground of her teaching, must inevitably tend to a belief in and a movement toward democracy among those who accept it, but the doctrine to me seems the only sound

basis for a belief in democracy. I know that there are men who strive for justice unceasingly and unsparingly, who think they believe in no personal God, and that they acknowledge no such things as natural rights. I have not time here to give my explanation of their position, but I can only say that for myself, outside of the divine law and the rights of man divinely given, I see no criterion of right and wrong higher than expediency and enlightened selfishness, no escape from the inherent righteousness, therefore, of what, from my opposite point of view, I consider the Devil's doctrine—Let him take who may and keep who can!

Even upon the human side of the Catholic Church I desire you to note that from the days of St. Peter, the fisherman of Galilee, to those of Pius X., the son of an Italian peasant, no accident of birth or fortune has ever shut the door of advancement to her highest dignities and offices. I ask you to remember that in an age when in the secular world such a rule must have seemed strange indeed, the normal policy of Catholic faith made the first great monk—St. Benedict—prescribe for the religious life the law that in matters seriously affecting the community welfare, no abbot should act without consulting the whole body of the monks, even to the youngest novice!

And those who know of the history of

the new order of friars established five centuries later, need no reminder that the Sons of St. Francis are grandly democratic in teaching and in practice.

The Church must always, however much she may seem at given times and on given occasions to depart from the very law of her being, in the end reconcile herself to the democratic impulse and trend she herself is continually setting in motion.

A bishop of Quebec once made Catholics who sympathized with the American Revolution do public penance. A plenary council of Baltimore a century afterward declared that the leaders of that Revolution were the chosen instruments of God, raised up for His glory, to execute His will.

This belief of mine, that the Catholic Church is the great bulwark of true democracy in the social organism, has deepened in my mind throughout the third of a century I have been a Catholic; and I shall never believe, however discouraging the temporary action of her local rulers may be in any given case, that the Church which has ever, from the time that her teaching abolished serfdom in Europe to the recent days of her crusade against the trade in human lives in Africa, been the foe of slavery, and which emancipated woman and raised her to a position of religious and social equality, will fail in the struggles to come to give her countenance and aid to the oppressed

masses of our industrial organization. To doubt it, to my mind were heresy and impiety. It is proven by her history. It is a part of her mission.

If this first proposition of mine, that the Catholic Church is the greatest of all the powers that make for democracy and liberty in the world, should seem extravagant to you, what will you say to the second, that the Catholic Church is tolerant? You will exclaim, I am afraid, that I must use the word on the *lucus a non lucendo* principle.

It is certainly true that the Church does not leave us free in things spiritual as she encourages us to be free in things temporal; and with most of the radical libertarians and individualists whom I recognize as comrades in all things pertaining to the political and social organization of the world, I must here part company or cease to be a loyal Catholic.

For the doctrine of an objective revelation, and a living, inspired, and infallible teaching church as the guardian and exponent of that revelation, leaves no place for unlimited and unrestrained speculation on fundamental religious principles or fundamental questions of morality.

For example, if what I understand the Catholic faith to be is the true view, I am not at liberty to deny or disbelieve the doctrine of the Golden Rule nor the brotherhood of man, however free the Church

leaves me to insist that my duty under that rule and with that belief in some particular case, is to stand by an existing order; or, on the other hand, on the principle that resistance to tyrants is obedience to God; to turn myself into an ardent revolutionist.

I am not a fanatic, nor insane. I do not deny, therefore, that persecution and intolerance have been for long periods together distinguishing notes of the spiritual domination of the Catholic Church; but I contend that persecution was never in accordance with her soul or interior life; that she has renounced it long ago, and that the present spirit of her rulers is the spirit with which the Dominican Lacordaire answered Veuillot; that he had not striven for religious freedom for Catholics in France that he might, when it was obtained, unfurl the black flag of the Inquisition. Said Leo XIII., in one of his encyclicals: "The Church with all care forbids that any man should be forced against his will to embrace the Catholic faith, as St. Augustine wisely warns us 'that no man can believe unless he is willing.' "

It is no part of my purpose to dwell on this, but to pass to the proposition, perhaps more startling still to you, that not only is the Catholic Church not a persecuting body, but that in her soul and the essence of her teaching she is not intolerant. I use the

word intolerant in no non-natural or minimizing sense.

If the Church held all other religious creeds and modes of faith the offspring of evil, if she proclaimed, as she is, I am afraid, but too commonly supposed to do, the certain and eternal damnation of those who differ from her and reject her teaching, I would admit her to be intolerant. But to these two popular conceptions of her position, I oppose a blank denial.

The Catholic Church does contend that she and she alone preserves the faith entire once delivered to the saints! She claims that she and she alone is the authorized and unerring conduit of divine grace to a sinful and sinning world. But she does not deny that in any sincerely religious body and in the soul of any sincere man, there is present the Holy Spirit of God!

This is the formal teaching of the Church, as you may learn from the writings of such theologians as Manning and Newman, if you will read them.

And when you note what her teachers and doctors have said of the sinfulness of heresy, you should remember what her only formal and authorized definition of heresy is, and that it means and can mean nothing else than that Protestants who are in good faith and desirous of believing the truth are not heretics. Their tenets, the Church declares, are in themselves heretical, but those who

hold them under such circumstances do not incur the guilt of heresy, but are held to belong to the Soul of the Church. And not only does this apply to our separated brethren of the Christian faith. To the Soul of the Church, although not to its material body, its theologians teach, may *every* man belong, whatever his creed or form or want of faith may be, who, through his education and circumstances, is without—or is even the active antagonist of—that body. No man, say the theologians of the Catholic Church (agreeing therein with the sense of justice implanted in our souls by natural religion) can incur moral guilt without intention to transgress God's law. The seeming intolerance of the Catholic formulary (often wrested and distorted from its true meaning and connection), "Without the Catholic Church is no salvation," with such a gloss, fades away into a very different thing.

Nor is the doctrine of the Catholic Church, as I believe, popularly understood among those without her pale (perhaps it is misunderstood by many within it), on that great stumbling-block in these days to great masses of truly religious men and women—eternal punishment, or, in plain words, hell!

She declares indeed that such punishment exists, but she does not define its extent or its conditions; and theologians in her ranks have argued even that it is permissible to

believe that bad as hell must be from its absence of beatitude and the Beatific Vision, it may nevertheless be better than the world we live in. She sets no bounds to the mercy of God. She formally declares we cannot know how many sins which seem grievous to us may be excused by ignorance or want of deliberation, nor how many men who appear to end evil lives with evil deaths may have been enlightened at the last by God's mercy, and died in peace with Him. We cannot even guess, she tells us, how small or how large may be the proportion of the human race that are not finally the partakers of a happy immortality. And so eminent an authority as Cardinal Newman declared that it is the teaching of the Fathers that such suffering as the lost souls do endure may be mitigated by the prayers and good works of the faithful. If this be permissible teaching, then certainly the Church must allow the belief that the mercy of God may be throughout eternity extended to them.

The Catholic Church has never defined precisely the nature of its belief in the inspiration of the Holy Scriptures, but its acknowledged theologians have been allowed, without censure, to urge that the doctrine extends only to the proposition that the Holy Ghost has protected the inspired writers of the canonical books from error in matters of faith and morals.

I have said often enough to you that I am no theologian, to escape the misapprehension that I am attempting to tell you which is the more received or the best considered opinion on these subjects in the Roman Catholic Church. I am only trying to suggest to you that where widely differing opinions on matters such as these are held and expounded without censure, there is not that uncritical, unreasoning spirit, nor that bigoted intolerance which lies in the minds of many as the distinguishing feature of our faith.

And I know that through all the Catholic teaching on the subject of dogma runs the idea of development, and that although implicitly at least the teaching of all truth in supernatural matters was intrusted to the Church, the Church has never held that the full counsel of God has been for once and all declared, or that the end of the revelation has been fixed in unchanging form to be forever unmodified, subject to no further construction or evolution.

Eternally the same as the faith is in substance, no creed can be, as it were, absolutely stereotyped in the hearts of men. And upon its human side at least, in all its forms of expression, the Church must be and is from age to age and century to century, touched with the *Zeitgeist*, as the position of the race changes mentally, morally, and materially.

Hear what a distinguished prelate of America declared to a Centennial Conference of Catholics at Baltimore ten years ago:

“I love my age! I love its aspirations and its resolves. I revel in its feats of valour, its industries and discoveries. I seek no backward voyage across the sea of time. I believe that God intends the present to be better than the past, and the future than the present. We should live in our age and be in touch with it. The world has entered into an entirely new phase; the past will not return; reaction is the dream of men who see not and hear not, who sit at the gates of cemeteries weeping over tombs that shall not be reopened, in utter oblivion of the living world back of them. We should speak to our age of things it feels in the language it understands. We should be in it and of it, if we would have its ear.”

To the attention of those of you who, like me, claim to belong to the party of progress, who hope to do something, however slight, in your lives to make this world a better and happier place to live and work in, I commend these words of one high in that Church, which is the greatest of all the forces you can bring to the field of your endeavor.

It is as energetic to-day as when Leo turned Attila from the City of the Holy

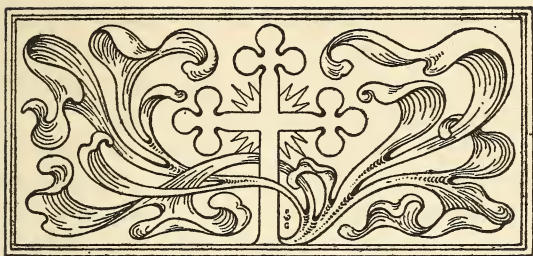
See; as imposing as when Charlemagne was crowned in the Church of St. Peter!

Its voice is heard in every land. It has a garrison in every village and a prince in every capital!

It is the most potent factor in the evolution of morality and civilization. I adjure you not to regard it as an enemy to be fought, but as an invincible ally to be gained in the noble task of ameliorating the material condition of mankind!

FUNDAMENTAL RELIGIOUS
TRUTHS APPLIED TO LIFE

LORING WILBUR MESSER



FUNDAMENTAL RELIGIOUS TRUTHS APPLIED TO LIFE



THE Committee on Arrangements and Exercises in its letter has stated that "the main idea of this symposium is to state the attitude and conviction of the writer toward the particular form of religious faith or worship with which he is connected." The Committee further stated, "If it should lead you into the field of social amelioration, philanthropy, education, or elsewhere, you will feel at perfect liberty to choose your own path."

I shall not attempt in this brief discussion to present a theological or philosophical statement of religious doctrine. The conclusions stated reflect my personal experience, and my observation of the experiences of men of various types. Giving

heed to the limitations of my topic to fundamental truths, I shall specify but five, referring thereafter to the fact and results of their application in the lives of men.

FIRST TRUTH. *There is a common consciousness of the continual presence of a supreme being, or God.* "In the beginning God." These are the primal words of the oldest book in use. The divine immanence of God is experienced in every human soul. The universal fear of, or devotion to, an over-ruling spirit, or aggregation of spirits, is significant. The idolatry, sacrifices, penances, and devotions of peoples of all races and ages testify most strongly to their inherent consciousness that over, and working upon the human life are controlling influences that have their center outside of one's self. In the sober moments of life every man instinctively appeals to, or leans upon, the larger and stronger spirit whom he, perhaps vaguely, regards as the original and final authority over the affairs of men.

Most men are conscious of a competition going on for the mastery of life, or the struggle between the higher and lower tendencies. Many consider this higher nature, or set of tendencies, as the voice and presence of God.

What disposition we have to love our neighbors and to minister to their needs, forgive their mistakes and wrongs, is the

manifestation of the presence of this supreme influence with us. "In Him we live and move and have our being."

SECOND TRUTH. *There is a consciousness of falling short of the expectations of God, or of direct violation of His will.* This is consciousness of sin. A most patent experience in the life of every man is his feeling of insufficiency, or shortcoming. The great unrest of the human race finds its origin in the inbred feeling that it has not attained, or has blundered. The sense of forgiveness, and of approbation, when one turns from the lower to the higher tendencies within him, is a real and personal experience; but no more so than the depressing sense of guilt and overhanging penalty when one yields to the lower tendencies at the sacrifice of the higher.

The commonly recognized distance between our real selves and our ideals, and the general sense of lack of complete harmony with the "best" marks the failure that constitutes sin. The self-willed life that breaks from a conscious harmony with the supreme will finds itself ill at ease and in hazard, and usually recognizes, even if it will not admit, that the trouble lies essentially in this lack of harmony.

THIRD TRUTH. *There is a realization that God is concerned about us.* The fact that we are His handiwork, that He has created us, is a fundamental indication

of His concern for us. It is impossible for us to conceive of God as having no interest in the highest type of His creation; nor can we believe that the divine law of economy would permit the persistence of forms with which He is not concerned.

Not alone has He created us, but He has made elaborate provision for all our worldly necessities, adding to the things we need a wealth of things to give us joy. Such blessings can be explained only by His concern for our welfare.

Another evidence of God's concern is found in our instinct of kinship with Him, constantly urging us to seek a closer relation with Him. The human heart craves for a deeper and more sustaining love than any earthly relationship can supply, and this craving is fairly interpreted as the attractive power of His love for us. Further, He has given us the capacity and the impetus to make progress in the attainment of that knowledge and power which have their origin in Him, and which constitute the glory and majesty of His personality. Dr. Crane says: "God has been in every age and race, brooding over His human children, slowly lifting them by the influence of His personality into a higher life." God must certainly care for those whom He thus develops into His own image.

FOURTH TRUTH. The correct view of life depends upon a recognition of Christ as the most potent and concrete manifestation of God. In the definition of this truth it is necessary that my views as a Christian man shall be differentiated from the views of those not professing such allegiance. We have the records of God's direct recognition of Christ at the time of His baptism. "This is my beloved Son, in whom I am well pleased"; and at the time of His transfiguration, "This is my beloved Son, in whom I am well pleased; hear ye Him." Christ himself said: "Believe me that I am in the Father, and the Father in me," "He that seeth me seeth the Father," "I am the Way, and the Truth, and the Life: no man cometh unto the Father but by me."

Testimony written later by a contemporary of Christ affirms "that in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." "In Him was life; and the life was the light of men." "And the Word was made flesh and dwelt among us."

So general is the recognition of the earthly existence and significance of the leader of the Christian religion that this morning's paper of London, Paris, Berlin, St. Petersburg, and Rome, was published in the year 1904 after the birth of Jesus Christ. No

man in the territory of the world powers, of whatever religious belief, or of no religious belief, can sign a legal document, or date a letter, and think what he is doing, without bringing Christ before his mind.

FIFTH TRUTH. Reconciliation with God and a fully successful life depend upon individual adoption of the principles of Jesus Christ as determining one's attitude, development, and service. The principles of Jesus Christ find their perfect exemplification in His own personality. To become a Christian is to become a student of Christ's life, to pledge allegiance to Him, and to incorporate in life the principles of His kingdom.

Webster defines Christianity—"The system of doctrine and precepts taught by Christ." He defines a Christian—"One who professes to believe, or has assumed to believe, the religion of Christ; especially one whose inward and outward life is conformed to the doctrine of Christ."

The principles of Christ are concisely stated in what He called the two great commandments: "Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment, and the second is like, namely this, thou shalt love thy neighbor as thyself. There is none other command-

ment greater than these.” The man to whom Christ had spoken these words, replying that to keep these commandments was “more than all whole burnt-offerings and sacrifices,” was answered by Christ, “Thou art not far from the Kingdom of God.”

In carrying out His first great principle, Christ established and held himself unflinchingly to an attitude of absolute obedience to God’s will, and consequently enjoyed a perfect communion with God. As conspicuous means of maintaining this communion, he made constant use of the holy scriptures and direct prayer. Any one adopting these principles or seeking this same communion will use the agencies, Bible study and prayer, enjoined by the teaching and example of Christ.

In the fulfillment of the fundamental principle of love to God and love to men, we find Christ’s development into a symmetrical perfection. “Jesus increased in wisdom, in stature, and in favor with God and man.”

One’s adoption of these principles makes for the salvation of the whole man, body, mind, and spirit, harmonized with the will of God and prepared for service to one’s fellows. The face of the Christian believer is toward the goal “of the measure of the stature of Christ.” “Citizenship in the Kingdom of God is not a set of negations;

it does not consist of long fasts, nor the absence of innocent pleasures; it is not to worship a set of opinions. It is a well-rounded character; it is health of the whole man; it is living in true fellowship with the spirit of the manliest man that ever lived." One of the most mischievous fallacies disproven by Christ is the attempt to separate the physical and mental sides of our being from the immortal soul, for one cannot fully love God or men with only part of his nature.

Christ's exemplification of His second great principle, "Thou shalt love thy neighbor as thyself" is found in the fulfillment of His mission as he described it, "For even the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." Our adoption of this principle makes service to our fellows a dominant characteristic of life. Conspicuous among the forms of Christ-inspired service are mighty educational, philanthropic, and social betterment movements, making for the broader establishment of "the Kingdom of God on earth."

The adoption of Christ's principles, by yielding to the Holy Spirit, the pervading presence of God, makes us at one with Christ, and hence, through his at-one-ment (atonement) gives us reconciliation with God, for He and the Father are one.

Is it a fact that these fundamental religious truths find acceptance among men of various types?

For nearly twenty-five years it has been my privilege to be closely associated with young men of widely different types and conditions with exceptional opportunities for ascertaining their religious convictions and needs. I have found that college and university students are as a class responsive to such religious truths as have here been stated. More than fifty per cent of the college men of the country have openly expressed their allegiance to Christ, and a large majority of students, not openly making such a confession, do not seem to be averse to this religious viewpoint. The men of varied nationalities and occupations in city life are largely and increasingly responsive to these principles of Jesus. The working-men, so-called, in the main believe in the principles of Jesus. The oft-quoted incident which occurred in the labor convention at Boston some time since, when the mention of the word "church" brought forth the hisses of the delegates, and the words "Jesus Christ" brought forth their enthusiastic approval, was an indication of the attitude of such men to Christ himself. The rapid advance of Christian ideals in so-called heathen lands, as indicated by the open allegiance of many, and the receptiveness of mind in

general of the educated classes in India, China, and Japan, testify to the inherent power of Him who is the truth.

The application of these fundamental truths to life, results in a growing regard for spiritual things in the increase of community of interest, or the practical application of the Golden Rule, and in the magnifying of the dignity and rights of the individual. This is seen in respect for the Sabbath day and for the religious agencies which are held to be essential for the promotion of pure morals, and the betterment of personal and civic life. The benefit of the application of these truths is manifest in the great constructive power of the Christian home, the Christian school, and the Christian church. It is also seen in the increasing respect for, and use of, the Bible as a divine revelation of the nature and will of God, and the proper relations of man both to his Creator and to his fellows.

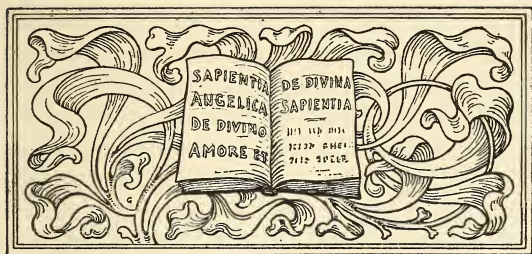
The application of these truths eliminates much of friction and evil from society by promoting the discharge of one's duty to his neighbors. Jesus did not spend much time in tirades on the existence of evil, or in organizing crusades against the wrong. He established great principles of action, which, when incorporated into human life, steadily and permanently eradicate the evil in society. As the acceptance of these

principles of Christ has become more widespread, the more earnestly and loyally the interests of common humanity have been conserved, and the rights and freedom of each individual have been advanced.

“I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.”

A NON-ECCLESIASTICAL CON-
FESSION OF RELIGIOUS FAITH

LOUIS FREELAND POST



A NON-ECCLESIASTICAL CON- FESSION OF RELIGIOUS FAITH



INASMUCH as I have no church connections, it might be inferred that I have no religious convictions. Yet the differences in religious opinion between myself and my friends of the churches are probably neither so numerous nor so radical as might be imagined. In the final analysis our disputes would hinge, I think, chiefly upon questions of ecclesiasticism. For I reject what they are pleased to call their spiritual authorities, and rest my religious faith upon what I am pleased to call my own perceptions and my own reason.

Most cordially do I grant you that this medium of spiritual light is of dubious value. But its revelations, while not in-

ferior to those of the churches in the humanities, are superior in the harmonies; and as this is the only channel of communication the universal Father has ever established between Himself and me, so far as I know, I prefer it to all others for my own uses.

Once upon a time I, too, belonged to a church. Although not born in the Presbyterian "persuasion," as we used to say, I was plunged into it at an age so early that my "memory runneth not to the contrary." In the primitive society of my native hills and swamps, Presbyterianism and respectability were synonymous. Methodism, the only other organized sect in our region, was condescendingly approved, because, by interesting the lower classes, it operated as a moral police force. Catholics were despised by Presbyterians and Methodists alike, for being "low Irish," very foreign, and therefore very dangerous as well as very Godless. Even the Methodists couldn't coax Catholics away from the "scarlet woman," whom I recall as an old hag in a red hood riding on a broomstick. Of Jews, I remember a vague notion that there had been none on earth for eighteen hundred years—except the Wandering Jew, and an occasional pedler who couldn't crucify you if your Presbyterian grandfather was at hand. Unitarians, Universalists, freethinkers, and

atheists were all classed as "infidels" deliberately bound for hell—men of whom it was naïvely said that their irreligion might be good enough to live by, but it wouldn't do to die by.

The caloric fate of Catholics, Jews, and infidels didn't concern me. Though I have many cherished friends among them all now, they were then hardly more than figures of speech, quite incapable of feeling the exquisite agony of brimstone fire. But I pitied the "mere moral man," a type whom I personally knew; and the funeral sermons when these men died brought me great relief, for they always held out a human hope that the particular "remains" would probably escape the wrath to come.

Often in later years that crudely pious notion about "mere morality" seemed to me absurdly pagan. But I think I discern in it now the distorted image of a spiritual truth. The law of human character is never satisfied with moral behavior alone; it probes the intent. Something more is demanded of the religious man than merely keeping out of jail, or even out of mischief.

To recur to the fire and brimstone hell I have mentioned, it was to me a lurid reality. My selfish anguish lest I, even I, might not answer roll-call among the elect on the last great day, was at times excruciating. Possibly the fault was my own, but I got the notion that faith was necessary to

make my election sure, and that faith meant implicit belief in the improbable and unreal. In stark terror, therefore, "I walked the earth a credulous man, believing many things." I was as credulous regarding pulpit utterances as your materialistic fatalist is about inherited criminality.

Perhaps my faith had been overtrained. At any rate, when new experiences disclosed new sets of facts, a new religious vista opened before me. My church friends may not think this vista religious, for it lured me into free thinking, as it was stigmatized, and thence to agnosticism and atheism. I came to believe that there is no God and no spiritual life. Men seemed to me only as the flame of the candle, which is something and somewhere while it burns, but nothing and nowhere when you blow it out.

That all this was really a religious process, is part of the faith I am now confessing. To such of you as have come to your religious faith by other ways, the atheistic path may not seem in the direction of religion. But as "there are nine and sixty ways of constructing tribal lays, and every single one of them is right," even if not the way of our tribe, so there are twelve gates into the New Jerusalem, every single one of which is the right gate, even if it isn't yours or mine. Some fine morning, my Jewish and Catholic and Protestant friends

—aye, my atheist friends also, you of the spiritual purpose—some fine morning, after these fleshly garments of ours have been cast into graves, we may all meet face to face in the New Jerusalem, coming toward one another each through his own gate. Even here and now, do we not come at times into the New Jerusalem, as it were, through our opposite gates, meeting one another spiritually face to face and greeting one another spiritually heart to heart?

Whether or not atheism may be one of the gates into the New Jerusalem, I think that in my case it was at least a vestibule from paganism to religion. I should think it so though I were sure of its having been atheism. But looking backward, I doubt if I ever was an atheist. I think that the God I denied was only my own distorted apprehension of a theological fetish. I doubt, too, if I ever really rejected the idea of spiritual life. What I revolted at was a pagan hell with its cruel devils keeping the sulphurous fire ablaze, and a pagan heaven with useless angels “loafing about a throne.”

Revolting as was my reasonless faith, I found the process of evicting it long and painful. In time, however, this old faith died within me, and I came fully into the stage of irrational negation which I have described as atheistic. Eventually that period, too, passed away. Materialistic

explanations of a Godless universe ceased to satisfy me. The evolution of conscious life and moral ideals from unconscious matter and unmoral motion became as absurd to my perceptions as that the stream can rise above its source. To guess that the human brain, as it developed physically, acquired capacity for receiving and individualizing moral impulses, seemed to me more rational than to guess that it generated them. Ancestor worship impressed me as less likely to have produced God, than to be a groping in the dark for God by beings intuitively conscious of His presence. The principle of averages, which enables us for instance to know the result of an election where millions of votes are cast, upon receiving a few bunches of scattered returns, suggested to my mind systems of law back of the physical. And in those laws I caught glimpses of beneficent purpose. As my apprehensions of human brotherhood developed under the influence of Henry George's "Progress and Poverty," my perceptions of spiritual Fatherhood clarified. I realized that human suffering, which I had once attributed to an angry deity and later to insentient fate, is traceable to human indifference to beneficent natural laws.

So I wandered out of my atheism, if atheism it was, into what I shall presume to characterize as a rational spiritualism—

not the spiritism of the mediums, but a philosophy of spiritual life.

Your sense of the incongruous might be quickened if I, after characterizing this philosophy as rational, were to identify it with the name of Emanuel Swedenborg. That was my own mental experience when a friend whose sense of the rational I held in high esteem, assured me that Swedenborg's philosophy was reasonable. And if you dip into some of his books, you may fare no better at first than I did. Their stilted Latin-English; their ecclesiastical phrasings; the woodeny pictures of angels always facing the Lord, whom they couldn't see except as a sun in the heavens; the hard geometrical arrangement of spiritual phenomena as Swedenborg seemed to me to see them—such things as these made his books uninterestingly fantastic. But as I began to appreciate his meanings, somewhat I imagine as one gradually appreciates the strange idioms of a new language, his descriptions, which had seemed fantastic and dull, revealed to me phenomena of individual and social life animate with rational purpose and replete with human interest. Translate Swedenborg out of the lifeless and colorless Latin-English in which his writings are officially printed, into the living speech that phrases modern modes of thought, and he is not fantastic, not mystical, not irrational.

The impressive things about his philosophy are the obvious truth of its details, its completeness and homogeneity, and the universal adaptability of its principles. Like leaf to tree, or body to mind, or mind to spirit, is any part of this philosophy to any related part. With it as with physical nature, everything fits true. If Swedenborg recorded mere dreams and hallucinations, then he dreamed a philosophy of miraculous consistency. If he recorded no dreams nor hallucinations, but thought out this philosophy—which he might possibly have done, for his was one of the greatest minds of his day; an intimate of Kant's, he was also one of the most renowned scientists of Europe—if he thought out this philosophy, and then as a *tour de force* turned it into allegory, he produced an allegory of marvelous art—one so perfect in its analogies yet so true to human life that the "Pilgrim's Progress" is by comparison without form and void. Yet Swedenborg, unless he did one or the other of those two things, must have seen what he says he saw. On the spiritual planes of existence, where to us all is ideal and abstract, he must have seen individual and social life in the concrete.

It makes little difference to me, however, whether Swedenborg saw these spiritual phenomena concretely or not. Of the authenticity of his message to mankind, his

philosophy, simply as philosophy, is its own sufficient voucher. For example, in his concept of God as “esse” and “existere,” the “being” and “becoming” theories of the old philosophies are vitalized with rational spiritual life. By the same concept the truths of idealism are harmonized in one great system with all that is true in materialism. Swedenborg’s “esse” as infinite and eternally unchanging essence, and “existere” as its infinite and eternally changing expression, constitute the dominant principle of all the phenomena we know. According to him this is the dominant principle of phenomena on every plane—physical, mental, moral, spiritual. It is God himself.

But as this principle is God simply as principle, we get no idea of his form. For the human mind, on a plane where idea is abstract and matter alone is concrete, to think of the form of a principle is to think of emptiness and nothingness. Since, then, we cannot picture the form of God as He is in principle, the Messiah appears in the form of superlative man. In this form we can conceive of God, because this is the highest form we are in this life capable of contemplating and loving.

As Son to Father, the Messiah is the second person in the Trinity. But the Trinity of Swedenborg is not the mediæval riddle of the three individuals who are yet

but one individual. Swedenborg's Trinity in its ideal expression is a universal principle—the principle of the unity of purpose, cause, and effect; or, what is essentially the same thing, of substance, form, and use. Without this trinity in unity, God could not be God, nor could any man be a man. Even a chair could not be a chair; for is not a chair necessarily substance, form, and utility—three distinct attributes in one object? On their highest plane, these three unified attributes appear to Swedenborg's vision as Father, Son, and Holy Spirit—three in one and one in three: God the Father as infinite purpose or love, desiring creation; God the Son as infinite cause or wisdom, conceiving creation; and God the Spirit as infinite effect or use, which is creation—creation in the sense not merely of original making, but of continuous making.

Constituting the one original source and continuous impulse of all phenomena, these spiritual attributes are symbolized materially by the heat, and light, and consequent vitality, of the sun. The sun is said to be in our solar system correspondent to the triune God in his universe. To understand what is meant by correspondent, some idea of the Swedenborgian doctrine of correspondence is necessary. Correspondence differs, let me explain, from analogy. Analogues are only accidental

resemblances, having no relation to cause and effect; whereas Swedenborg's correspondences are effects on one plane, of causes on another. The idea may be crudely illustrated by one's image in a mirror. This is not an analogue; its characteristics are those of the Swedenborgian correspondence. A perfect example of correspondence is facial expression; it is a manifestation of the mental on the plane of the physical. Another example is the heat of the sun, which is the material appearance of God's love, as is its light of His wisdom. Upon coming to full spiritual consciousness, we should feel, according to Swedenborg, the love principle as the physical body feels heat, and see wisdom as the physical eye sees light. In like manner, all other realities of what we now call the ideal would be concretely phenomenal.

Interpreting the Bible by this system of correspondences, Swedenborg considers it as embodying an inner sense, which constitutes the true Biblical revelation. This inner sense is not as in a cryptogram; it is to the literary and the historical sense as soul to body or cause to effect. The first chapter of Genesis thus becomes essentially the story of the birth of a human soul, and the Israelitish pilgrimage of its regeneration; while the tragic drama of Palestine is a representation of the progress of truth on earth—its birth in a lowly place,

the vicious pursuit of it in infancy, its confounding of the learned in youth, its temporary obscurity, its subsequent disturbance of dominant or crystallized disorder, its crucifixion, its resurrection, its triumph. And isn't this process familiar, not alone in the development of individual character, but also of human society, or what Swedenborg would call the "greater man"? From Moses to Lincoln every leader in a new crusade has realized it. Have we not all realized it? Do we not all realize, moreover, that truth triumphant always crystallizes in false forms, to be in turn broken up and re-formed with repetitions essentially of the same drama successively on higher and higher planes of apprehension and application?

According to Swedenborg's philosophy, the different planes of divine expression are insulated, the phenomena of each progressing in continuous degrees on their own plane and being held to it by the principle of what Swedenborg calls discrete degrees. A crude illustration of discrete degrees would be a stream of water in a pipe, which, while it can flow continuously within the pipe, cannot spread beyond its confines. This principle of discrete degrees, one of the great distinguishing doctrines of Swedenborg, is no more than the perfection of analysis. It simply recognizes and distinguishes essential differences. A very

important principle, therefore, is the principle of discrete degrees; one which is by the present generation woefully ignored. The universities ignore it when they treat sociology as an inductive science merely, the churches when they consider it deductively alone; Christian Scientists ignore it when they obscure the difference between the spiritual and the physical, materialists when they are blind and deaf to the spiritual; socialists ignore it when they obscure the difference between social solidarity and individual autonomy, anarchists when they deny social solidarity; your practical man ignores it when he sneers at the ideal, your idealist when he abjures the practical. All differences of kind, from lowest to highest, are within the Swedenborgian concept of discrete degrees.

But life is divided by Swedenborg into four major degrees, or planes, each discreted from the others. These are the corporeal, the plane on which the physical senses reign; the natural, the plane of intellectual activity; the moral, the plane of righteous conduct; and the spiritual, the plane of motive. To give to your fellow-man a "fair deal," for example, whatever the motive, even though it be only to keep out of jail or to get into good society, is moral, but it is not spiritual unless inspired by motives of respect for the rights of your fellows as equal to your own.

Through the boundaries of discrete degrees nothing can pass in its own form. Its form must alter to harmonize with the nature of the plane to which it passes. For illustration, love on the spiritual plane becomes heat on the corporeal, and wisdom on the former is light on the latter. Consequently the scientist, though he might explore to infinity the continuous degrees of the corporeal plane, can never penetrate its insulations into the natural, the moral, or the spiritual—not as a scientist, not by so-called scientific methods. On the corporeal plane we live in a world of effects. It depends not only for its original impulse, but also for its continuance, upon other worlds—discreted worlds of causes. The latter can be studied from the former only ideally, by philosophical as distinguished from scientific methods, and through the medium of correspondences. Chemical analysis is not the open sesame; anatomical psychology is vanity and vexation.

But don't imagine that Swedenborg's philosophy is merely an intellectual system. From center to periphery it is vibrant with the doctrine of usefulness for its own sake. This doctrine is simply a rational interpretation of the two great commandments—love for God and love for the neighbor. Man's love for the neighbor expresses itself and finds satisfaction in usefulness to man; his love for God, in usefulness to man

under the inspiration of his imperfect perceptions of the eternal principles of absolute right. Conversely, God's love finds expression and satisfaction also in usefulness to man and in harmony also with the eternal principles of absolute right.

Understood in that way, the idea of love by God for man and by man for God appealed to my awakening sense of the spiritual. So I turned hopefully to Swedenborg for light, for more light, for further light. As I began to apprehend his philosophy, it responded to my unchecked demand for the rational. Through it I came to appreciate the dilemma of those to whom everything is in flux, and also the dilemma of those to whom everything is fixed. Eternally changing phenomena seem to me now but natural expressions of eternally unchanging principle. I behold a universe of matter and mind and morals and spirit in constant flux phenomenally, yet in principle the same yesterday, to-day, and forever. It is a universe, moreover, which is pervaded and governed by an exquisite harmony of the wisdom that is infinite rationality and the love that is infinite justice.

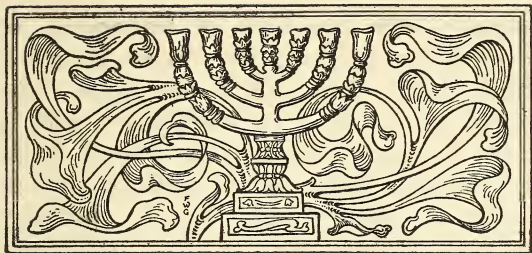
By Swedenborg's philosophy, therefore—not in every respect as interpreted by its organized cult, but in a general way—my later religious views have been molded. Though it may not have restored religion to me nor me to religion, I am conscious of

some of the signs of both. Many of these I shall not mention, partly for lack of time and partly because they could not be interesting to you. I may say, however, that I feel once more that I am a miserable sinner; though now it is when I wrong a brother or drift away from the principles of absolute right as I perceive them, and never because I miss a prayer meeting or amuse myself on a Sunday. Once more I try to pray, but in my work rather than on my knees. And I fear—for this is a confession—that I am still somewhat of a Pharisee; I cannot wholly rid myself of the notion that it is a deadly sin in others to disagree with me. But Pharisee or not, I am able with all sincerity to say, along with men whose experience has been like my own, that a faith that was dead has revived. But this faith is not the old terror-fostered credulity; it is implicit confidence simply in the practicability of what is right. If there are times when I falter, and indeed there are many such times, I can exclaim with rational fervor regarding this faith, as aforetime I prayed with credulous piety regarding its graven image, "Lord, I believe; help Thou mine unbelief."

This, my friends, is my non-ecclesiastical confession of religious faith. I beg you to pardon its egotism for the sake of its candor.

THE MESSAGE OF JUDAISM TO
THE TWENTIETH CENTURY

JOSEPH STOLZ



THE MESSAGE OF JUDAISM TO THE TWENTIETH CENTURY



ENAN maintained that before we can act as accurate interpreters of the content of a religion, we must at one time have believed in it. If we do not believe in a religion we cannot rightly understand it.* Commendably, the committee on program have acted upon this principle; and though I should have much preferred it that they had invited another to speak in my stead, I wish to thank them for having asked a Jew to present the cause of Judaism. First, because it seems as if no years of study can give the non-Jew that ingrained familiarity with Jewish doctrines, institutions, and viewpoints which insensibly comes to those who have been born and bred in the faith; secondly,

* *International Journal of Ethics*, October, 1902, p. 102.

because with the best of intentions, no Gentile can share to the fullest extent in those sentiments which somehow have power to clarify the intelligence and to promote truer estimates of Jewish belief and conduct than can be achieved by the judgment alone; and, thirdly, because, for some reason or other, the world persists in misunderstanding the Jew, misinterpreting his religion and confusing his hopes. One of the most curious phases of current thought in the religious world is the outlandish conception of Jews and Judaism which still possesses the minds of multitudes of men and women, otherwise intelligent and well informed. Day after day Judaism is described, both in speech and books, in a manner which would lead any one who knew not otherwise to discredit the fact that Jews had been prominently before the world for something like four thousand years. By many they seem to be thought of as though they possessed possibilities which had never been tested, as though they were some pre-historic relic which had been suddenly unearthed and placed on the shelf of a dusty museum to be peered at by curiosity-seekers and to set in action the brains of antiquaries and learned societies bent upon discovering what kind of creatures those might have been which in the dim distant past lived and moved and had their

being somewhere in far-off Asia. Even those who acknowledge that Judaism was once a religion of potency now persistently reiterate that its work is finished and has been finished for nineteen centuries. They picture the Jews as an example of the most unwarrantable stiff-neckedness, in that they will not be effaced; and they bear the religion of the Jews all kinds of grudge, because it stubbornly refuses to be done with. They will not acknowledge, nor will they try to understand, that it is to-day a living, virile force.* And since even such distinguished contemporaries as Delitzsch, Harnack, Bousset, and Houston Chamberlain have shown, in recent writings, that they are unable or unwilling to do justice to Judaism, it certainly seems advisable that one who is himself a Jew should assert what his religion is and is not; what are its eternal and what its temporal elements; what is of greater and what of minor import.

Of course I make the same claim for Christianity, Islam, Buddhism, any and every religious denomination. Devotees, not outsiders, should declare where the doctrinal and ethical emphasis is to be put; and I ask this privilege for Judaism, in particular, because being the growth of thousands of years and countless minds having contributed to its evolution, none

* Cf. Jewish Chronicle, October 30, 1903, p. 23.

ought to be better qualified than the modern Jew himself to establish the *modus vivendi* between this necessarily heterogeneous product and the great intellectual and social movements of the age.

Every attempt to adapt a religion to a new environment of necessity means selection; and, assuredly, the modern Jew, in a modern environment, has the same right to declare that his religion should not be defined in terms of distinctiveness in dress, custom, diet, ceremony, habit, language, abode, that Hillel, who preceded Jesus by some seventy years, had when he replied to the heathen who asked him for a concise summary of his religion, "What is hateful to thee, do to none; this is the law, all else is commentary." We Jews of to-day have the same right and duty to select what are for us the fundamental teachings of our religion that the Talmudic Sage, Ben Azzai, who lived in the beginning of the second century, had when he maintained that "the most fundamental teaching of Judaism is the brotherhood of man"; or that Rabbi Akiba, his contemporary, had, when he declared that "Love thy neighbor as thyself is the very quintessence of Jewish teaching"; or that Rabbi Simlai, of the third century had, who was of the opinion that "The righteous man liveth by his faithfulness," is the "epitome of all the commandments."

The student of Jewish literature and history experiences no difficulty in tracing these processes of elimination and emphasis. Now, the records show that animal sacrifices and various symbols, ceremonies, laws, doctrines, have become obsolete and antiquated; now, it is an old point of view or concept that is being antagonized by a new one; and now, it is a new combination of circumstances and conditions of such imperative importance as to demand either a new emphasis and a new application, or the restatement of an old duty or doctrine.

Also religion must be progressive; and, would it be a vital force in the lives of men, it must change its outward manifestations with the process of the suns; wherefore, Judaism to-day is no more the identical Judaism of the Old Testament than modern Christianity is identical with the Christianity of the New Testament, than the Republic of Roosevelt is identical with the Republic of Washington and Adams.

Every age has its own problems and perplexities to meet; and, since Israel has always enjoyed intellectual freedom and has never been shackled by a hard and fixed creed, the Jew has been able to meet the new demands of each age and the new spirit of the times, without too much friction with outer authorities or too much opposition from within. Moses, for example, antagonized Semitic heathenism. The

Prophets laid the largest stress on the holiness of God and the implication that He can be most truly and acceptably worshiped by a life of holiness and service. The authors of Ruth and Jonah emphasized the universalistic side of their religion over against the exclusiveness of Ezra and Nehemiah. Deutero-Isaiah pitted his monotheism against Persian dualism, and his conception of the "Servant of God" against the perplexity and despair of the exiles. The Pharisees opposed Sadducean sacerdotalism by making of every house a temple, of every table an altar, of every man a priest, and of every woman a priestess. The Rabbis antagonized other-worldliness with the sanctification of every day and every hour, every thought and every act of this life, imparting a religious dignity even to eating and drinking, to washing and dressing. Maimonides, in the Middle Ages, combatted the heresies of his day with his own construction of his religion, upon an Aristotelian mold. And in the same manner, and with the same justification, the modern Jew selects from the storehouse of his venerable religion what best meets the spiritual needs of his age, best combats the moral evils of his day, best answers his intellectual, social, and moral cravings and requirements.

Israel's message to the twentieth century will then be his emphatic enunciation of

those Jewish doctrines, precepts, and practices which, according to his conception of the¹ cardinal teachings of his religion and ethics, as illustrated and crystallized in Jewish history, literature, and life, are most demanded by the exigencies of the period.

What are these exigencies? It is assuredly not expected that I speak for the whole century. Who dare prophesy to-day what the morrow will bring forth—how much less, what the next decade will yield? What a mighty difference between the beginning and the end of the nineteenth century—and who could have foretold it? I will, therefore, venture to speak only for our day and from my own point of view, having no authority to speak for any one but myself.

Now, what is the most striking spiritual condition that confronts us? Religious chaos—a crumbling of creeds beneath the bombardment of science and criticism, and yet, an irresistible groping after some faith to lean on.

Edward Everett Hale recently wrote that “in less than a generation, the American people have become entirely indifferent to the formal creeds of the churches”; and indeed, it is everywhere apparent that we are facing a host of unchurched, a feebleness longing for public worship, more pessimism, more materialism, a wider chasm between religion and life.

And what is Israel's message? The old, old watchword: "The Lord is our God, the Lord is One," the conception of the Divine Unity which distinguished the religion of ancient Israel from that of the surrounding nations, and which has ever been regarded as the one distinctive element of Judaism, the very quintessence of the Jewish creed, the truth for which the Jew feels himself bound to make the supreme sacrifice of life, the truth to which he has borne witness, at the stake and on the rack, and for which he has suffered the protracted torture of degradation, insult, and exile.

The one God—this is his rational gift to the many now floundering around for some faith to rest on. This is his answer to the agnostic: we do know that God is. This is his protest against pessimism: in the divine alchemy also evil is transmuted into good. This is his emphatic protest against materialism: order, law, life, to which the universe so abundantly testifies, are only possible through the operation of mind—of God; while all that we know of the physical universe bears witness that Force is essentially unintelligent, that if the great energies of nature were left to riot unrestrained we should have not order, as now, but confusion, not a cosmos but chaos.

"What," asks John Fiske, "is the lesson—taught alike by the correlation of forces, by spectrum analysis, by the revelations of

chemistry as to the subtle behavior of molecules inaccessible to the eye of sense, by the astronomy that is beginning to sketch the physical history of countless suns in the firmament, by the palæontology which is slowly unraveling the wonders of past life upon the earth through millions of ages—What is the grand lesson that is taught by all this? It is the lesson of the unity of nature.”* And the Jew adds: if unity is a symbol of the universe, the Power that creates and controls it must needs be One—the first teaching conveyed to the Jewish child at its mother’s knee, the last utterance of the Jew in the solemn hour of life’s cessation.

Now, Judaism not only teaches monotheism, but as you well know, its most characteristic distinction is that its monotheism is ethical; and this implies that, since God is holy, man should be holy; and whatever man is and has is given him by God, not for his selfish use, but in stewardship for his fellow-men; all our talents and gifts impose a responsibility for larger service; possession entails duty; the strong owe the weak protection; charity (*Z’daka*) is that which by right and justice belongs to the less fortunate.

Judaism thus consecrates man the steward of his life, his talent, his treasure, and makes it his duty to enlarge these gifts,

* Through Nature to God, p. 23.

without being unjust to any one, in order that he may enlarge his service to humanity; wherefore, wealth is not immoral, nor poverty moral, nor other-worldliness especially praiseworthy.

Moreover, Judaism, lifting man to the dignity of God's image, and considering "Son of God" the equal distinction of every child born into the world, looks upon every human being as a person and not a thing, and deems every economic doctrine and practice unethical which ignores or defies this distinction between men and things. Judaism thus teaches distinctively a social ethics.*

And now we are ready to ask, What is the second condition confronting us to-day? Social disorder. Society is trembling at the brink of a volcano.

What is modern society? It has been well answered: "A horde of wolves, each one trying to outstrip the other, and all fighting for the scant booty. If one of the pack can snatch the bone away from his greedy rival, he rejoices in his success, all the more, since it implies that another has failed. And those that have failed, rankled by envy, or feeling that they had no fair chance, are rising and clamoring for their share of the plunder. You are unwilling! We shall show you that a million of fists have more power than a million of gold

* Cf. Jewish Encyclopedia, art. "Ethics," vol. v., p. 258.

dollars!" Is not this the ominous threat? Oh, look about! What mean these labor troubles, these strikes and lockouts? Is hatred silenced? Has the exploitation of man by man disappeared? Do men no longer join house to house and field to field? Does he that plants the vine eat the fruit thereof? Do we never hear of corporate dishonesty, of frenzied finance? Is man his brother's keeper? Is man brother to man? Is the sword sheathed, the lance turned into the pruning-hook?

Indeed, the social question is the question of the day. And what is Israel's message? As I have already intimated: individual and social righteousness. Listen:

"Have we not all one Father, has not one God created us all?"

"Thou shalt love thy neighbor as thyself."

"Holy shall ye be because I, the Lord your God, am holy."

"Walk before Me and be thou perfect."

"He hath told thee, O man, what is good and what the Lord doth require of thee; nothing but to do justice, to love kindness, and to walk humbly with thy God."

"Lord, who shall sojourn in the tabernacle, who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness and speaketh the truth in his heart."

"And they shall beat their swords into

plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

"Not by might, nor by strength, but by my spirit, saith the Lord."

"Justice, Justice shalt thou pursue."

"The holy God is sanctified in the eyes of men by the doing of Justice."

"Cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

"Woe unto them that join house to house, that lay field to field, till there be no room."

"Let Justice flow like water, righteousness like a mighty stream."

In other words, Judaism teaches:

If God is one, humanity is one.

If God is holy, man must be holy.

If God is just, man must be just, and work in harmony with the moral power that maketh for righteousness.

If God is love, man must deal with man in love and make of this earth a paradise, a kingdom of God, a fit habitation for man who is the image of God. Men should be brothers, not in name, but in reality. Brother should weave flowers into the life of the brother who is hedged in by thorns. Humanity should be what the stars above are—a family—each one circling in a given orbit with its own eccentricity, and, though each one is for itself, all being for all, to-

gether they form the beauty and create the harmony which excite universal admiration.

Let faith in the one God be the root of life; let service, justice, love, be the fruit. This, I think, is Judaism's message to our century. It also spells the Jew's mission. For, the Jew has been chosen, marvelously preserved and guided, wonderfully disciplined by the law, by ceremony, and by suffering to exemplify this message unto the nations of the world.

This election, therefore, does not imply higher prerogatives; rather heavier burdens, more complete self-renunciation. It means that, whatever the risk, the Jew must prove his life by that what he claims with his lips is possible of realization; that man can be brother to man; that the highest motive of human life can be duty and not gold, not position, not power, not success.

Whatever others may do, whether others are quick or slow to choose the right, Jews must, as the privilege of their birth, exemplify the higher life in their public morality, in their social institutions, in their private careers, in the very secrecy of the closet. Jews must so live that, through them, God's name will be sanctified; and, through their influence, the families of the earth will be blessed. For this, must Israel have the special discipline of ceremonies: to learn self-control. For this, must Israel suffer, be "the Christ of the nations," as

Zangwill expressed it. For this, must Israel persist in living, in very spite of his enemies.

Greece might die, because the Greek marbles still exist to inspire us. But the Jew must live, because "ethics requires organized communal life to prove its contentions." This, by divine Providence, is Israel's special task and mission—not for self, but for mankind; not for the first, but for the twentieth, the thirtieth century—until the time shall come when God's kingdom will be over all the earth and every man will say: Hear, brother, the Lord our God, the Lord is One.

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